

—For Thales was a Phoenician by extraction, and accordingly seemed to have received his two principles from thence, water, and the Divine Spirit moving upon the waters. The first whereof is thus expressed by Sanchoniathon,^a in his description of the Phoenician theology,)(aoc OoXfpov, f f*j3&>§j:c3 a torbid and dark chaos;—and the second is intimated in these words, yp&aQri TO Trvevpa rajv iSiwv ap^an/, the Spirit was affected with love towards its own principles ;—perhaps expressing the force of the Hebrew word, *Merachepeth*, and both-of them implying an understanding* prolific goodness, forming and hatching the corporeal world into this perfection ; or else a plastic power, subordinate to it. Zeno (who was also originally a Phoenician) tells us,^b that Hesiod's chaos waj water; and that the material heaven as well a^ earth was made out of water (according to the judgment of the best interpreters) is the genuine sense of Scripture, 2 Pet. iii. 5. by which water some perhaps would understand a chaps of atoms confusedly moved. But whether Thales were acquainted with the Atomical physiology or'< no,^c it is plain that he asserted, besides the soul's immortality, a Deity distinct from the corporeal world.

We pass to Pythagoras, whom we have proved already to have been an Atomist; and it is well known, also, that he was a professed Incorpore-alist. That he asserted the, immortality of the soul, and consequently its immateriality, is eyi-

^a Apud Euseb. de Pracparatione Evangelica, lib. ii. cap. x. p. 33, • ^b Vide Scholiast, in Apollon. Argo&autic. lib. iv. vers. 676. s. citatum ab Hug. Grolio, in Notis ad lib. i. de Veritate Relig. Christ, sec, xvi. p. 30, 31.

^c Vide Plutarch, de Placitis Philos. lib. Leap. xvi. p. 883,